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Censo, ceto, professione. Il censimento come problema teologico-politico
[*Census, rank, profession. The census as a theological-political question*]

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ABSTRACTS

TIZIANA FAITINI

Il censimento tra esegesi e teologia politica. Un inquadramento preliminare

(pp. 7-33)

*This essay offers some introductory remarks on the history of the concept of census and the related notions of rank and profession. Focusing on the Roman law institution of *professio census*, the paper examines its use in the exegeses of the infancy narrative in the St Luke's Gospel given by Christian authors (Origen, Ambrose, Bede among others), who link the universal census taken at the moment of Jesus' birth (Luke 2, 1-5) to spiritual inclusion within Christianity and submission to authority; some Christian practices (i.e. confession and monastic life) are also shown to be connected with the *professio census*. We can thus better understand some of the historical conditions of possibility of both modern governmentality and the valorisation of the profession/*Beruf*. This analysis reveals the close connections between the political, theological and economic aspects of the concept of census, the association of which with the idea of inclusion within a redeemed and redeeming order – whether on heaven or earth – is also demonstrated.*

SECTION I

GIAN LUIGI PRATO

I figli di Israele censiti per volontà divina: polivalenza di una istituzione politica sanzionata dall'alto

(pp. 35-69)

This essay analyses the institution of census in the Old Testament and aims to explain its predominantly negative connotation, considering the interpretations usually given by scholars. We examine the relevant biblical passages in which the census has religious significance, (i.e. Exodus 30:11 and 38:25-28, Numbers 1-4, 2 Samuel 24, 1 Chronicles 21) and other texts from the Ancient Near East which shed further light on these passages. The military census, widely attested in our sources, is shown to be the starting point for an evaluation of the religious meaning of census; therefore, we may conclude that there is a close relationship between this institution and its religious hermeneutics.

MASSIMO GIULIANI

La legge del mezzo sheqel nel pensiero rabbinico: interpretazioni teologico-politiche della parashat sheqalim

(pp. 71-85)

This paper examines the parashat sheqalim (Exodus/Shemot 30,11- 16) and discusses its interpretation in the midrashic and parenetic traditions. Even though this law has not been applied since the destruction of the Temple, Jewish scholars have continued not only to explain it (within the Mishnà and the Jerusalem Talmud), but also to update and interpret it in a moral sense, even in the diaspora, in which the original biblical sense of census has lost all meaning. We show that these interpretations highlighted both the relationship between the census for military purposes and soldiers' need for expiation, and the fact that tributes were directed to the maintenance of the

Temple. We consider the explanation given for the fact that rich and poor had to pay equal tribute, and, finally, the possible connection between the law of the half-shekel and the story of the selling of Joseph.

MICHEL HUMM

Census, classe censitaire et statuts civiques à Rome sous la République
(pp. 87-119)

Society in the Roman Republic was shaped by ideological and social principles rooted in aristocratic ideas which justified the social hierarchies – ranks and orders – linked to property ownership, but also determinants of civic status. The institution of the census allowed the management and regulation of this hierarchical distribution. Civic status was defined on grounds of ordo, classis and dignitas. The first two notions were based on objective criteria, linked to a citizen's function or his estimated property, while the last was based on the censors' evaluation (existimatio) within the framework of the regimen morum.

ANDREA COLLI

Il censimento di Lc 2, 1-5 nel commento di Alberto Magno
(pp. 121-39)

Several Patristic and Medieval exegetes of Luke 2,1 were interested in the fact that the descriptio orbis promoted by Caesar Augustus was the historical background to Jesus Christ's Nativity. By combining the juridical idea of the census with the theological function assumed by the professio fidei in the Christian doctrine, a number of theologians, among them Ambrose, Origen and the Venerable Bede, drew attention to some fascinating correspondences between the spheres of politics and religion. In order to define this exegetical debate in the context of the 13th century, I propose a comparison between the interpretation of Hugh of St. Cher (†1263) in his Postilla super Evangelium Lucae and that of Albert the Great (†1280) in his Enarrationes in Evangelium Lucae.

LUCIA BIANCHIN

“Census” e “censura”, fiscalità e polizia nella prima età moderna
(pp. 141-190)

Interest in the census in the Roman Republic – both the whole procedure involved in the census-taking of people and their possessions and the other activities which, over time, also became part of the censors' duties (the censura morum in particular) – is typical of the attention which humanism pays to some juridical institutions of ancient times. This paper examines the proposals of some jurists and political thinkers, like Jean Bodin, Pierre Grégoire, Justus Lipsius and Georg Obrecht, who, during the early Modern Age, developed the idea of a reintroduction of this ancient institution of public Roman Law, in a form appropriate to new political and institutional contexts. These theories, each one different, but linked by common motivations, share the idea of constructing a model of state administration around the dual concept of census-censorship which, by acquiring ever more accurate information about the state of a country and of each person within it, is able to ensure an optimal taxation system and firm control of the political community.

SECTION II

CARLO FANTAPPIÈ

Professio Status Contractus. Dal monachesimo antico agli ordini mendicanti

(pp. 193-228)

This paper attempts to define the religious profession from multiple perspectives, and in particular through the dialectic between monastic rules and models of life. The religious profession can be defined, first and foremost, as an evolution from individual to public commitment. It is also the formalization process which begins with the liturgical ritual of taking the habit and leads to the taking of permanent vows. The paper sheds light on the symbolic meaning of the evolution of ritual: from the professio super altare to the professio in manibus. It concludes by arguing that the religious profession marks the transition from status to contractus, which is also a peculiarity of the West's juridical heritage.

DEBORA SPINI

Vocazione, professione, lavoro: dalla punizione all'autogoverno. Alcune linee di riflessione sul tema vocazione e lavoro nella Riforma protestante

(pp. 229-46)

This paper discusses the question of vocation and work in the thought of Luther and Calvin and, more generally, within the Protestant Reformation, in the hope of contributing to the quest for the exemplary subject, who is able to combine the senses of individuality and of collective responsibility. This reading is inspired by Mario Miegge's interpretation of vocation and work, both in his studies on the relationship between Protestantism and modernity, and in his confrontation with Marxism. Faced, as we are, with profound change in our contemporary understanding of the profession, a consideration of the Reformers ideas could lead us to new insights into work as a source of meaning and of people as capable of freely offered cooperation.

GUIDO GHIA

Stand e Beruf. Un'endiadi dall'etica fichtiana

(pp. 247-65)

According to Fichte, man is destined for infinity and freedom, understood as the freedom of all mankind gathered together within an ideal "Invisible Church" in which the will of the individual is the universal law of reason. The merging of will and freedom, from the perspective of the moral destination of man, is clearly mirrored in the hendiadys "standing"(Stand) / "profession"(Beruf), since all men, however different their roles, their occupations or their social conditions, still share, by virtue of their humanity, the same purpose. The theological figure of the Mystical Body has been secularized in the idea of work – which is simultaneously for oneself and for the whole of humanity (that of a scholar, for example) – and thus becomes the theological-political template for an ethic of the professions and of social roles, based on the concepts of "calling/profession/destiny" (Berufung / Beruf / Bestimmung). The moral imperative to realize one's own status (Stand), and in so doing to attain moral perfection, is Fichte's equivalent to Kant's postulate of the immortality of the soul. By virtue of this imperative, in fact, the will wins independence from the laws of nature and operates purely for itself, making each life of the individual the prelude to a transcendent, eternal life.

FRANCESCO GHIA

Censo e professione. Parallelismi weberiani tra l'istituto romano del colonato e la nozione protestante del Beruf

(pp. 267-92)

This paper first examines Johann Karl Rodbertus's interpretation of the ancient oikos or domus as the origin of the division of labour. It then considers Max Weber's critical reading of Rodbertus's studies, and his challenging of the idea that the autarky of the oikos was a key feature of Roman economics and that the colonate, by separating some production activities from the household economy, opened the way for capitalism. According to Rodbertus, the late imperial colonate was marked by the separation – central to capitalist organisation – of the domestic and productive spheres; Weber, however, places this separation much later, in the late Middle Ages, when the guilds became widespread and crafts and commercial activities were professionalised within a mandatory framework of status and professions.

ELENA ALESSIATO

Ceto (Stand) e vocazione (Berufung) in Thomas Mann

(pp. 293-318)

Thomas Mann depicted himself as an example of the German Bürgertum and many of his characters do, indeed, embody the values and the spirit of that class. At the same time, Thomas Mann was an artist reflecting on the meaning and function of art in society: his characters are often artists grappling with issues connected with their work. But how can art and the middle class be reconciled? How is it possible to be an «inhabitant of two worlds» traditionally seen as being in conflict? And what does it really mean to be an artist? What defines German middle class culture? The paper tries to answer these questions through an examination of Mann's Der Bajazzo, Buddenbrooks and Tonio Kröger, illustrating the ways in which Mann reinvented the tradition of Bürgerlichkeit in the shape of the modern artist and how he successfully combined social standing (Stand) with artistic vocation (Berufung).